THE

MONTHLY JOURNAL.

VOL. V.] BOSTON, JULY, 1864. [No. 7.

THIRTY-NINTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE THIRTY-NINTH ANNIVERSARY of the American Unitarian Association was celebrated on Tuesday, May 24, 1864, at the Arlington-street Church, Boston.

BUSINESS MEETING.

The business meeting, which was fully attended, was held in the vestry of the church at nine o'clock, A.M.; the President, Rev. Rufus P. Stebbins, D.D., of Cambridge, in the chair.

After the reading of the records of the last Annual Meeting by the Secretary, Mr. George W. Fox, the Treasurer, Mr. Warren Sawyer, read the following as his Statement for the year ending April 30; and also read the Report which is appended of the Auditing Committee appointed by the President, in accordance with the vote adopted at the last Annual Meeting of the Association: —

Dr. TREASURER'S

1863.			
April 29.	To Balance as per last account		$1,651.45
	To Amount of Receipts on sundry accounts: —		
	DONATIONS: From sundry persons and societies, for the general objects of the Association	$6,409.46	
	ARMY FUND: Amount contributed for this object	2,505.95	
	ARMY MISSION: Amount contributed for this object	942,61	
	INDIA MISSION: Amount contributed for this object	793.70	
	GRAHAM FUND: Amount of income .	897.78	
	GENERAL FUND: Amount of income .	929.73	
	MERCHANDISE: Amount from sale of books and tracts, and use of plates .	325.20	
	MONTHLY JOURNAL: Amount received from subscriptions	2,274.04	
			15,078.47
	MEADVILLE THEOLOGICAL SCHOOL: Amount received in aid of this institution		140.00
	MADRAS MISSION: Amount received in aid of this object		146.00
	CALCUTTA PRINTING-PRESS: Amount received .		360.00
	Rev. J. S. BROWN: Amount directed to be paid him		62.00
	INTEREST: Amount received		2.65
	INCOME: Kendall Fund	$127.02	
	Lienow Fund	246.70	
	Perkins Fund	698.00	
			1,071.72
			$18,512.29
April 30, 1864.	To Balance on hand brought down		$2,189.12

The invested funds held by the Association are as follows: —

General Fund	$12,400.00
Perkins Fund	8,000.00
Kendall Fund	2,000.00
Lienow Trust-fund	3,260.00
	$25,660.00

STATEMENT. Cr.

By Amount of Payments on sundry accounts; viz.,—		
Feeble Societies and Home Missions: Amount paid for these objects	$1,720.00	
Army Fund: Amount paid for Books and Tracts	3,660.64	
Army Mission: Amount paid on this account	937.58	
Merchandise: Amount paid for Books, &c.	597.00	
Expense: Amount paid for Salary of Secretary, Office Rent, Annual Meeting, &c.	2,136.50	
India Mission: Amount paid on this account	2,187.50	
Monthly Journal: Amount paid on this account	3,805.25	
		$15,044.47
Meadville Theological School: Amount paid on this account		240.00
Calcutta Press: Amount paid		360.00
Rev. J. S. Brown: Amount transmitted him		62.00
Income Lienow Fund: Amount paid Treasurer Benevolent Fraternity of Churches		246.70
Income Perkins Fund: Amount paid Students at Meadville	$120.00	
Amount paid Students at Cambridge	250.00	
		370.00
Balance on hand to New Account		2,189.12
		$18,512.29

Boston, April 30, 1864.

E. and O. E. WARREN SAWYER, *Treasurer.*

Boston, May 16, 1864.—The undersigned, appointed, under the authority of a vote of the Executive Committee of the American Unitarian Association, to audit the Annual Statement of the Treasurer, as made up to April 30, 1864, have attended to that duty, and report, that it is correctly cast and properly vouched; that the cash balance in the Treasurer's hands on that day was twenty-one hundred and eighty-nine dollars and twelve cents ($2,189.12); that the funds held by him on account of the Association were the General Fund, amounting to twelve thousand four hundred dollars ($12,400); the Perkins Fund, amounting to eight thousand dollars ($8,000); the Kendall Fund, amounting to two thousand dollars ($2,000); and the Lienow Trust-fund, amounting to thirty-two hundred and sixty dollars ($3,260); and that satisfactory bonds and certificates for the same were exhibited to us, according to the annexed schedule.

Chas. H. Burrage.
Thomas Gaffield.

After reading his Statement, the Treasurer explained, that of the balance in the treasury, April 30, only $951.60 could be appropriated by the Executive Committee; the remainder being money held in trust for specific objects, and appropriations made, but not called for.

Rev. WILLIAM T. CLARKE, of Chelsea, then moved the appointment, by the Chair, of a Committee of three to nominate officers for the ensuing year; which motion having been adopted, Rev. LEONARD J. LIVERMORE of Lexington, Rev. EDWIN G. ADAMS of Templeton, and Rev. EDGAR BUCKINGHAM of Troy, N. Y., were appointed.

The PRESIDENT stated, that, before this Committee could act, it was necessary for the Association to decide whether the system adopted three years ago, of having a layman for Secretary, should be continued.

GEORGE B. EMERSON, Esq., of Boston, said he thought experience had proved the advantage of this plan, and he would therefore move that it be continued for another year; which motion was adopted.

The Nominating Committee, after explaining that several of the gentlemen who served last year had declined a renomination, presented the following list of officers, who were duly elected by ballot: —

EXECUTIVE COMMITTEE.

RUFUS P. STEBBINS . . . . . *President.*

HENRY P. KIDDER, GEORGE LIVERMORE . . . . . *Vice-Presidents.*

GEORGE W. FOX . . . . . *Secretary.*

WARREN SAWYER . . . . . *Treasurer.*

FREDERIC H. HEDGE.	SAMUEL H. WINKLEY.
JAMES FREEMAN CLARKE.	JOHN F. W. WARE.
CHARLES H. BRIGHAM.	CHARLES LOWE.
SAMUEL BARRETT.	CHARLES C. SMITH.
FREDERIC HINCKLEY.	GEORGE O. SHATTUCK.

William G. Eliot	St. Louis, Mo.
George W. Hosmer	Buffalo, N.Y.
John H. Heywood	Louisville, Ky.
Carlton A. Staples	Milwaukee, Wis.

Rev. Stephen G. Bulfinch, of Boston, proposed the following amendments to the By-laws of the Association, to be acted upon at the next Annual Meeting, as provided in Art. 7 : —

In place of Art. 2 in the By-laws as it now stands, substitute the following : —

Art. 2. — The payment of thirty dollars shall constitute a person a life-member of this Association. The pastor of each Unitarian society, and delegates therefrom in the proportion of one to every twenty-five families connected with said society, shall constitute the annual members.

Also in Art. 3, before "directors," substitute "fourteen" for "nine."

The President stated that no debate on the amendments was now in order, but that they must lie over for discussion as well as action until the next meeting.

Rev. Edwin G. Adams said he doubted the correctness of the President's ruling, and thought that, although amendments could not be voted upon at the time they were offered, they could be discussed. If it were not so, then, should any important changes be made next year in the amendments now proposed, they would have to lie over for action until the year following. He wished to discuss them at this meeting; but, if the Chair insisted on his decision, he should not appeal.

Rev. Henry L. Myrick of Eastport, Me., inquired whether the question of the Secretary's salary properly came before the Association, or was left in the hands of the Executive Committee; for, if it did come before this meeting, he wished to say that it seemed to him that

the salary which was sufficient last year would not be the coming year.

The PRESIDENT replied, that, if the subject were left with the Executive Committee, they would not, of course, be authorized to pay more than the sum fixed by the Association at the last meeting.

Rev. JOHN F. W. WARE, of Cambridgeport, moved that a Committee of three be now appointed by the Chair to nominate a list of officers to be presented at the next Annual Meeting.

Rev. ALFRED P. PUTNAM, of Roxbury, moved to amend this motion, so that the Committee, instead of being appointed by the Chair, should be nominated and chosen by the Association; which amendment was adopted, and afterwards Mr. Ware's motion as amended. Rev. EZRA S. GANNETT, D.D., Rev. EDWIN G. ADAMS, and Rev. ALFRED P. PUTNAM, were then elected to serve as this Committee.

Dr. GANNETT called attention to the previous decision of the Chair. He thought that the discussion of amendments to the By-laws was allowable at the meeting at which they were proposed; but, while dissenting from the decision, he would now, in view of the lateness of the hour, waive the right of discussion. He also suggested, that, next year, a change be made in the time of meeting, so as to afford an opportunity for a full consideration of the questions which would then come before the Association.

Rev. CAZNEAU PALFREY, D.D., of Belfast, Me., wished to have a fair understanding in relation to the decision of the President. Suppose, at the meeting next year, the amendments presented by Mr. Bulfinch were materially altered: could they then be adopted? or would it be necessary to let them lie over still another year?

The PRESIDENT replied, that he could not, of course, tell how another person would decide the question raised by Dr. Palfrey; but, if he should be called upon to decide it, he should say that any amendment which changed the *principle* of the amendment offered, if adopted, would render it necessary to lay over the original amendment for another year. He, however, expressed an earnest desire to have some one appeal from his decision that no debate was now in order, that the Association might have an opportunity of voting on the question.

As no appeal was made, and there was no other business to be transacted, the meeting adjourned to the church, to listen to the Annual Report of the Executive Committee, and addresses from the gentlemen invited to speak on the occasion.

PUBLIC MEETING.

The public anniversary meeting was held in the church, commencing at a quarter-past ten o'clock; the President occupying the chair.

The exercises commenced with a prayer, offered by Rev. SAMUEL OSGOOD, D.D., of New York; which was followed by an anthem from the choir of the church.

The SECRETARY then read the following as the —

THIRTY-NINTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The work done the past year has been, with a single exception, similar to that described in the last Annual Report. The funds at our disposal having been wholly insufficient for the cultivation of those familiar fields of usefulness where experience made sure an abundant harvest, we have not felt it right to extend our operations

to fields new and untried, however promising. The exception referred to was where an opportunity offered for effecting good without any outlay of money.

Supply of Pulpits.

Early in the year, complaints reached us, both from preachers and parish-committees, in regard to the plan then in vogue for supplying pulpits; and a strong desire was expressed that the Executive Committee should adopt measures to remedy the evil. After a careful consideration of the subject, we were thoroughly convinced of two things, — first, that the complaints against the existing system were well grounded; second, that the only effectual way of removing the difficulty was for the Association to take the work of supplying pulpits into its own hands. A plan was therefore arranged by which this business was added to the duties of the Secretary; and a circular was sent to candidates for settlement, and to parish committees, notifying them of the fact. The arrangement seemed to meet with general approval. It has now been in operation six months; and, so far as we are aware, continues to give satisfaction to all concerned.

While investigating the subject of pulpit supplies, our attention was called to facts which made us feel it a duty to offer a suggestion to committees of vacant parishes, regarding the smallness of fees usually paid for transient preaching. A circular was therefore published in the denominational papers and the "Monthly Journal," calling attention to the matter. We have been much gratified to learn that some societies have heeded our suggestion. Many, however, we regret to state, still pay for their preaching at the old rates.

This new work we have undertaken, though done without expense, we believe to be of no slight importance to

the welfare of the churches, and therefore worthy of mention in our Report.

India Mission.

The India Mission, we have reason to think, has been as successful as in any previous year. Mr. Dall, since his return from America, has devoted himself with renewed energy to his work in all its departments, and was never more hopeful as to results. His School of Useful Arts is as large and prosperous as ever; numbering, when he last wrote, some 225 pupils. In a letter recently received from Mr. Dall, he mentions with great satisfaction the safe arrival of his printing-press, which, he thinks, "marks an era in the life of the mission." Through its agency he expects to circulate a large amount of reading-matter, and thereby greatly advance his cause. Once more the friends of the India Mission are reminded of the great increase in the cost of supporting it, incident to the present high rate of exchange.

Home Missions.

A very small sum has been expended the past year for Home Missions, not because there was little to be done, but because we had so little with which to do it.

Rev. William H. Fish and Rev. John S. Brown have given a portion of their time, as for several years past, to missionary work: the former in Central New York; the latter in the neighborhood of Lawrence, Kan. Rev. Jasper L. Douthit, an earnest and faithful minister, who for several years had labored, as opportunity offered, for the spread of Liberal Christianity in Southern Illinois, has been aided somewhat, and thus enabled to devote more of his time to such labors.

An opportunity offered for doing a little missionary

work in the city of Washington during the present session of Congress, of which we gladly availed ourselves. Rev. William H. Channing having, as pastor of the Unitarian society, and chaplain of the House of Representatives, double duty to perform on Sunday, an appropriation was made, at his suggestion, to enable some of our leading clergymen to go to his assistance, and thus have Liberal Christianity preached both at the Unitarian Church and at the Capitol. The wisdom of this expenditure, we are sure, no one will question.

Feeble Societies.

The opinion was expressed in the last Report, that, during the coming year, there would be an increased demand for aid from feeble societies. Such has been the fact. Applications have been received from fourteen, located in the following places, to all of which appropriations have been made: Brunswick, Me.; Lancaster, N.H.; Montague, Rowe, Sudbury, Tyngsborough, Warwick, and Westford, Mass.; Brooklyn, Conn.; Trenton, N.Y.; Pittsburg, Penn.; Austinburg, O.; Kalamazoo, Mich.; and Lawrence, Kan. An appropriation was also made, at their suggestion, from the contribution of the San-Francisco Society to the society in Yonkers, N.Y., to assist them in building their church.

We have also aided a newly formed society at Janesville, Wis., by sending, to remain with them a few months, an experienced and successful minister; agreeing to pay any expense he might incur beyond what could be met by the sum raised in the society. In this way, if the Association only had the means, there is no doubt that strong societies might be founded in many important places at the West.

Aid to Theological Students.

The income of the Perkins Fund has been appropriated to students at the Cambridge and Meadville schools, as stated in the Treasurer's Report. The balance in favor of this fund still in the treasury is partly accounted for by the fact, that two gentlemen, who were aided some years ago when students at the Divinity School, being now settled ministers, have returned the amount received, to be used for the benefit of others situated as they once were. We deem this worthy of mention, as furnishing an example which some of the future beneficiaries of the Perkins Fund may do well to imitate.

In addition to the aid given to students, the usual appropriation has been made towards the support of the preparatory department of the Meadville School.

Monthly Journal.

It was the unanimous and earnest desire of the Committee that Mr. Clarke should continue another year editor of the "Monthly Journal;" which he consented to do on the one condition, that he should be relieved of a part of the labor of previous years by being allowed to pay contributors for a certain number of pages each month. The plan was at once agreed to; and three hundred dollars were appropriated to meet this expense for the year.

Over six thousand copies of each issue of the "Monthly Journal" have been distributed the past year. The amount of good done in this way we believe to be very great, both among our own people, and also among those belonging to other denominations into whose hands the "Journal" must often fall. We doubt if the Association has any agency better calculated than this to spread a liberal Christian faith throughout the country. Instead of six thousand copies, twenty-five thousand ought to be circulated each month.

Nor should the "Monthly Journal" be regarded as a source of income, but rather as a missionary tract, to be scattered broadcast over the land.

Books and Tracts.

So great has been the demand upon us through the whole year for *army* reading, that we have been obliged to greatly neglect the circulation of our doctrinal and other publications. Of bound volumes, we have distributed two thousand four hundred and twenty; but more than two-thirds of these were published expressly for the soldiers. The others were mostly sent to Mr. Dall, to aid him in his work; and to Rev. J. H. Heywood at Louisville, and Rev. J. G. Forman at St. Louis, to be given to the soldiers passing through those cities. Complete sets of our publications have been donated to three libraries, — the only ones from whom applications were received. Over fifteen thousand copies of the tracts of our First Series have been circulated; but, of these, ten thousand were the two entitled "How to spend a Day," and "How to spend Holy Time," printed for circulation in the army.

It is with great regret that we report so little accomplished in this department. The opportunities for distributing our distinctively Unitarian publications were never better than they have been during the past year; and nothing has prevented our more fully improving them, but the conviction, that, while this war lasts, our first duty is to the army.

As an evidence that the *sale* of our books goes on notwithstanding the war, we would mention that the publishers of the Association, Messrs. Walker, Wise, & Co., have issued during the year new editions of six of our publications, — "The Altar at Home," "Athanasia," "The Discipline of Sorrow," "The Sunday-school Liturgy,"

"Unitarian Principles confirmed by Trinitarian Testimony," and "Hymns for the Sanctuary."

Army Fund.

Though the amount contributed to the Army Fund has been larger the past year than the year before, it has been wholly inadequate to the work we wished to do. In this department, we have been continually embarrassed by lack of means; and, for this reason, have been compelled to let many golden opportunities of usefulness go by unimproved. Repeated appeals have been made in our "Journal" and elsewhere for contributions to this fund; but the response has been so feeble, that we do our friends the credit to believe that they have failed to realize how much we needed their help. An arrangement was made with one of our number, Mr. Ware, to leave his own pulpit, and visit some of the wealthy societies in this vicinity, to make a personal appeal in behalf of the Army Fund; but his illness unfortunately prevented the accomplishment of the plan. The limited means at our command we have endeavored to use to the best possible advantage. In what ways, we will now state.

Army Missions.

In the last Report, it was announced that Rev. William G. Scandlin had been appointed a missionary to the Army of the Potomac; and the earnest hope was expressed, that he might continue in that work until the end of the war. This hope was doomed to an early disappointment. Only a few weeks elapsed before our missionary was a prisoner in the hands of the rebels; and at the very time we were congratulating ourselves that he was laboring, as he so well knew how to labor, for the relief of the sufferers at Gettysburg, his captors were hurrying him, half starved, to

Richmond. The story of Mr. Scandlin's experiences during his captivity at the rebel capital has been so well told by himself in the "Monthly Journal," that no account need be given of them here. Those who have read his statement, will, we are sure, agree with us, that, however much it is to be regretted that the Army of the Potomac was deprived of the services of the missionary sent them, we have reason to rejoice, that, for two months, the Association had such a representative in Libby Prison.

The sad result of Mr. Scandlin's imprisonment was that we were deprived of his services for the rest of the year. His health was too much impaired by the hardships he had endured to admit of his again undertaking the arduous duties of an army missionary, even had it been safe for him as a paroled prisoner to put himself in the way of capture. It is entirely in keeping with rebel customs to seize, as a prisoner of war, a Christian minister on his way to relieve suffering soldiers; confine him for months in a noisome prison, with scarcely food enough allowed to keep him from starving, and then release him on a soldier's parole; and it would be equally in keeping with rebel customs, if this Christian minister were captured a second time while on a similar errand of mercy, to hang him on the nearest tree.

Every effort was made to secure the services of a suitable man to take Mr. Scandlin's place, but without success. Thus, most of the year, the Association has been, we regret to state, without a missionary in the Army of the Potomac.

Some five months since, our Army Mission Committee heard of Mr. William M. Mellen as being a person admirably adapted to the work of distributing our army publications. On inquiry, we learned, among other good things, that Mr. Mellen, actuated by a desire to be of service to the soldiers, had, of his own accord, established a

library at the Convalescent Camp, Alexandria, and collected for it, from Sunday schools and in other ways, over 3,000 volumes. With such evidence as this before us, we were not long in deciding, that we could do nothing better than to employ Mr. Mellen; and so an arrangement was at once made with him to visit the forts, camps, and hospitals in the neighborhood of Washington, for the purpose of circulating our army publications. This visit was so successful, that, on his return, he was at once engaged to go again. In these two visits he distributed 41,380 of our army tracts, and 8,750 "Soldier's Companion." Mr. Mellen has just gone out for the third time, more abundantly supplied than before with reading for the soldiers. So well satisfied are we of his fitness for this kind of work, that we think the Association ought by all means to keep him constantly employed as long as the war lasts.

Soon after the establishment, last summer, of the camp for drafted men at Long Island, our attention was called to the need of a chaplain there. An application was at once made to the commander of the post, and permission obtained to supply this need. Rev. Charles Lowe was then invited to undertake the work; who accepted the appointment, but declined taking any compensation from the Association. Parish duties prevented his occupying the place long; but, during the time he was there, he made himself exceedingly useful. When he left at his suggestion, we applied to the government for the appointment of a regular post chaplain at this camp; and now, after a long delay, we have accomplished our end, Rev. Charles Noyes having just been appointed to the position.

Army Publications.

Though our army publications have had a very wide circulation the past year, we have only occupied a small

part of the field which has been open to us. Still, as compared with the two preceding years, we certainly have reason to congratulate ourselves on the amount of work done. Of the tracts of the "Army Series," there have been distributed over 277,000; more than twice as many as last year, and five times as many as the year previous. Ten new tracts have been published in this series, all by Rev. John F. W. Ware, with the following titles: "Wounded and in the Hands of the Enemy," "Traitors in Camp," "A Change of Base," "On Picket," "The Rebel," "To the Color," "The Recruit," "A Few Words with the Convalescent," "The Reconnoisance," and "The Reveille." That the tracts issued the past year are by one author, is not because we have failed to exert ourselves to induce others to write. Many persons have been strongly urged to furnish us with a tract, but have invariably declined, on the ground, that to do such a thing successfully required a peculiar gift, which they were not aware of possessing; and so long as one of the Executive Committee had such a gift, and was willing to use it, they did not care to try an experiment, which, in all probability, would prove a failure.

Our army publications have not been confined to the tracts. Over 18,000 copies of "The Soldier's Companion" have been circulated. From the stereotype plates of "Channing's Thoughts," owned by the Association, we have printed an army edition of 1,000 copies, all of which have been disposed of; and there were purchased of the publishers, for distribution in the hospitals, 1,000 copies of "The Silent Pastor," printed expressly for us in a style suited to the purpose. Nearly all of these are now circulated, great care having been taken to put them only where such books would be appreciated. We also have made an appropriation to cover the expense of publishing

an edition of 1,000 copies of "The Soldier's Manual of Devotion," which were distributed in Western regiments by the author, Rev. J. G. Forman.

Thus much we have done for the army; and upon no work accomplished during the year do we look back with so great satisfaction and thankfulness; our only regret being that we could not more fully respond to the calls made upon us in this important department. We hope there will be no occasion to put into the next Report any such regret as this, but, on the contrary, that it may announce every dollar needed for army work supplied; and God grant it may announce also the final closing-up of the Army-Fund account!

The story of our year's work is finished. If it seem to any a small work, let them remember how limited were the means with which it was done. Of one thing they may be sure: in using the funds intrusted to us, we have aimed to keep constantly in mind the object for which the Association was formed, and to spend every dollar in such a way as in the highest degree "to diffuse the knowledge and promote the interests of pure Christianity."

We will not, however, close our Report with complaints when there is so much reason for encouragement. Though the amount contributed to the Association the past year has fallen so far short of what was needed, yet it is much larger than that of the previous year; and several important parishes, which never before aided us, have given liberally; thus showing decided progress toward that "good time coming," when all the societies of the denomination shall consider the American Unitarian Association *their* Association, and, as a religious duty, contribute every year towards its support.

REMARKS BY THE PRESIDENT.

After the reading of the Report, the President, Rev. Dr. STEBBINS, addressed the audience substantially as follows: —

BRETHREN OF THE ASSOCIATION, MEMBERS OF OUR HOUSEHOLD OF FAITH, — I welcome you once more to our Anniversary, and congratulate you on the auspicious condition of the Association. We are out of debt; we have a balance in our treasury. We have more work on our hands than we can do, and a call to new undertakings. Nature, in the glory and freshness of this luxuriant spring, is not rejoicing more exultantly at the prospect of shocks of corn and abundant fruitage, than we rejoice in the growing success and rich promise of our labors.

It is true, that, when compared with the labors of many other benevolent organizations, ours seem very limited and feeble. It is not so much in the quantity, as in the quality, of the work that we do, that we would boast, if we permitted ourselves to boast at all. Our means have been limited; but our expenses have been small. The new method adopted in administering this charity has commended itself to our churches, and enables us to spend several thousand dollars more of our income for benevolent purposes than before: so that, should our income not increase, our means of usefulness have increased by a sum thus economized; which enables us to sustain a dozen needy churches, or to aid in founding four or five new ones, each year. Measures will be taken the coming year to act more efficiently in this direction than in previous years. In the cities of the West, where there are no churches of our faith, the call is becoming loud and imperative to establish them; and we hope to hear from brethren from that section of the country on this subject. We have done little compared with our aspirations; still less in propor-

tion to our opportunities. Of one thing the friends of the cause may rest assured, — the Executive Committee had aimed to expend the money given them in the most judicious manner possible. Much more could have been done if they had had the means. In some instances, there was a generous response; but the Association desired an increase of their bounty. Our opportunities enlarge even more than our contributions.

We regret most deeply that the Rev. Mr. WARE, of the Executive Committee, — and who is almost as well known in the army through the admirable tracts he has written, and amusements which he has furnished to the hospitals, as the Lieutenant-General himself, — could not have visited some of our churches this year, as he did the last, to present the work which we are doing in the army for your charitable consideration. We are not so inconsiderate as to suppose that every page of our tracts, unrivalled in excellence as they are, is carefully read and religiously preserved; but we have the best reason to believe that they are highly appreciated, earnestly sought, thoughtfully read, and often most carefully preserved. We need more money for this work, and to enable us to send men to the field, who by their humane, Christian sympathies, and unofficial relation to the army, shall encourage and inspirit our men; especially save them from the overmastering power of the temptations of the camp.

I am not accustomed to compare our charities with those of other denominations. If we do our duty, it is enough, however meagre our work may look by the side of that of others. There are divers methods of charity, and we by no means hold that this Association is the only method by which charity may be dispensed; but I will confess to some mortification when I look around upon the wealth of the denomination, and compare with those of other de-

nominations, not the aggregate sum, but the individual sums, given to this one object, — tracts, or religious reading, for the soldier. I see that $5,000 is sometimes given by one person to other tract societies and book concerns, for this purpose; while from our millionnaires we have never received a larger sum than $100; and that was so strange an event as to call from one of the brethren, not predisposed to enthusiastic expressions, words of admiring gratitude, warm and fragrant as June. This is not because our people are not willing to give, but because they do not know our wants, and we have had no means of making them known. I believe that, if the persons in our societies whom God has blessed with riches could see our wants as we see them (and we are no visionaries), ten thousand dollars would be put in our hands in a week.

We are not discouraged, however: we have received nearly double the sum the past year which we received the year before: several societies have contributed to our funds who have never done so before. We will be grateful for growth, even though it be moderate. Still we are so oppressed with a consciousness of our needs, and the real demand for our labor, that we propose to improve this opportunity — through the speech and wisdom of men who have your confidence, and will therefore be trusted; who know, and therefore can inform you, — to impress upon you the importance of more generous support to this charity in its various labors.

I cannot take my seat without expressing my sense of bereavement, in the very atmosphere which is so fragrant, in the presence of so much to encourage and stimulate us in our work. Not only age and wisdom have been taken from us during the year, but some of the brightest and strongest and most promising of our young men have fallen upon our high places. You all remember how our hearts

palpitated and our eyes overflowed, as last year, at our anniversary, the words came burning over the wires from the golden gate: —

"San Francisco, May 25, 1863.

"Unitarians of San Francisco to Festival, Faneuil Hall, greeting.

"We opened chapel of new church Saturday, and send one thousand dollars to the mother association in Boston.

"T. Starr King."

That Starr, which glorified our evening sky, has set, — no, not that, not that; but melted away into the light of heaven. Staples and Heard, too, have gone. Heaven is richer, we are poorer, by their translation. Gird yourselves anew, brethren; close up the ranks, and onward. I see the starry crowns, the white robes, the waving palms: I hear the cry of "Victory!" "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

The President then said: We have both suffered disappointment and been made joyful in making arrangements for this meeting: disappointment, because some of the brethren, who expected to be with us, notified us at a late hour that they could not be present; joyful, because others were willing to step into the ranks and do service, without the opportunity to drill. I call upon Rev. Mr. Brigham, of Taunton, who has consented to stand in the place of another.

REMARKS OF REV. CHARLES H. BRIGHAM.

Mr. Brigham moved the acceptance of the Report. He spoke with approbation of its straightforward and business-like statement of facts, and said that it vindicated the course of the Association in retaining a layman in the office of Secretary. The Report was encouraging; and it is a

remarkable fact that all our Reports are encouraging, even when they have no story of new churches erected, or any large amount of missionary work done. The income of the Association increases, while its expense of administration is lessened. In the last year, the work of the Association has not made so much show; but it has been large, constant, and successful in various ways.

But the progress of these liberal views of religion, which the Association wishes to spread and diffuse, is not to be measured by its own small work. The prospects and success of liberal thought do not depend upon the special achievement of this body. We must look beyond this body, if we would estimate the influence of liberal opinions. We may observe this, at home and abroad, in several directions. First, see the extraordinary progress of the scientific study of Scripture; in the freer and more intelligent interpretation of the written word; in that criticism which has made the Bible more real and more interesting in its teaching and its history, even where the tone has seemed to be destructive, and some cherished opinions to have been rudely overthrown. Second, in the better philosophy of life, which all sects are coming to uphold and preach; the new theories of the worth of life for its own sake; the better estimate of its ends and purposes; the abandonment of the notion that life on the earth is only a state of probation; the doctrine of progress, more and more confidently maintained; the views of pain and sorrow; the more wisely adjusted systems of ethics; the popularity of such volumes as those of Robertson and Herbert Spencer, — all these are evidence of the growth of liberal opinion.

In the third place, the larger idea of the province and value of religious history shows the progress of liberal opinion. The latest works in this kind treat, not of the doings of sects and churches merely, not of the history of

an ecclesiastical order, not of the doings of councils or the lives of saints, but of religion as leading the race, and influencing the customs and principles of the world. Religious history is no longer acceptable or tolerable, written in the ancient way.

In the fourth place, we see the growth of liberal thought in the wider sphere assigned to religion. It is no longer limited to a technical work of salvation. It is no longer supposed to be the chief concern of preachers to make the list of church-members longer, or to conduct a work of special grace. Their province is now in instruction, in the excitement of the mind, in ministering to all sense of truth and beauty, in aiding all practical reform. The Church now must concern itself in secular affairs, and it is more and more impossible to separate the Church from the world. It becomes efficient for good just in proportion as it deals with practical duties and the issues of the time.

In the fifth place, we see evidence that liberal thought is gaining ground, in the better views of the soul and of spiritual existence that are brought forward and accepted by such numbers in and out of the Church; in the rejection of that theory which confines the soul to a future state; in the more rational idea of heaven and its joys; in the view of the future world as more than a place of reward or punishment for the sins of the present life. In this connection, Mr. Brigham took occasion to speak of Rev. Mr. Alger's "Critical History of the Future Life," published within the last year, as one of the most notable events of the year; as an honor to the denomination which could produce it; a monument of learning, patience, and courage, sure to remain, within this generation, the standard authority on this great theme in the English tongue. If the liberal thought of the country had in the last year produced nothing more than this volume, this would suffice

to make the year memorable in the progress of free thought.

Other encouragements of liberal thought were alluded to, — the wide discontent of the masses with the prevailing theology, as shown in such movements as Spiritualism and Secularism; the popularity in all sects of the most liberal and secular preachers; the bare toleration of bigotry, even when marked by intellectual force; the free tone of the secular press; the decisions of the courts, committing the public law to the side of religious freedom; the repudiation everywhere of anathemas, and the expressed sympathy with honest heresies, — these are the signs of religious progress.

A few words were added on the duty of the organized Unitarian body. While recognizing the growth of liberal opinion in the community, and in other sects, it is still a duty to sustain our own cause and work. We have new fields of labor that invite, both in the West and in the East. To fill these, we need men, and we need money. Some say, "If the money is raised, the men will appear;" others say, "Show us the men, and you shall have the money." We must have both. We must have the right kind of men, — able, earnest, self-sacrificing men. For all such there is work enough to do. The best encouragement to the Association will be for pastors and churches to find and to send out such men. Our anniversary meetings fail unless they stimulate this inquiry, and accomplish this end, of providing more *men* to do the work of Liberal Christianity; the work of the able men whose loss is so much lamented. Every church ought to give, not only its annual offering, but its living missionary. This, more than any thing else, will enlarge the hope of the Liberal Church.

And we ought also to sympathize with, and to aid, the

other liberal denominations; all Christians, who, though not distinctly of our number, are yet doing a work like ours, and parallel with ours. The liberal churches of the land, of whatever sectarian names, ought to feel that they make but one army, and ought to sustain and vindicate each other. Our sympathy should be with all who are laboring to make religion free and practical, no matter what the sound of their title may be.

The President said that he was happy to announce that the summons sent to the young State of Wisconsin had been answered, and that he had the pleasure of introducing to the audience Rev. Carlton A. Staples of Milwaukee.

REMARKS OF REV. CARLTON A. STAPLES.

Mr. President and Members of the Association, — It is with much embarrassment that I rise to speak to you on this occasion. This is the first of these anniversary meetings I have attended. I am almost a stranger among you, and shrink from addressing the critical, polished, and eloquent ministers of New England.

But we have a common cause at heart. We all love this precious faith of our fathers, and earnestly desire to strengthen and build it up in the land. Your cordial greetings to-day and your expectant faces make me feel that I am with brothers and sisters in the dear old home of our faith; and any word spoken out of the heart will receive a glad response.

I come from that section of the West where the churches of our faith are most numerous; yet my nearest exchange is eighty-five miles distant, and the next is a hundred miles.

In some portions of the West, you may travel hundreds of miles without finding a single church; yet, in all the large towns and villages, you will meet with those who

have gone out from our churches here, — your sons and daughters, whose hearts are still true to the instruction of their childhood, who hunger and thirst for the bread of life as it is presented from our pulpits and in our literature. They find nothing in the other churches to satisfy their deepest wants, and so are wandering as sheep without a shepherd. It is in behalf of these, and thousands of others scattered over that vast region, — people who are cut off from all religious sympathy, and whose nature cries out for better food than Orthodoxy can furnish them, — that I speak to you to-day; urging upon you the duty of gathering these people, who are repelled from all forms of faith around them, into churches where they may find food and rest which they crave.

It is cause for reproach and discouragement that so little has been accomplished by our labors and our expenditures in the West. We have been at work there for more than thirty years; yet, beyond the large cities and a few of the most prominent interior towns, there is no evidence of our having achieved any permanent visible results. It is a mortifying fact: but it is a fact which we must admit, and which we ought seriously to ponder, that in all that immense territory, compared with which New England is but a drop in the bucket, our faith is almost unknown; and yet, throughout its whole extent, there are vast numbers of people who can only be reached by our rational and liberal ideas. Why is it that the fruit is so long in maturing, the harvest so meagre? I can point to places, where, during the last fifteen years, twenty thousand dollars have been expended; and yet there is nothing to show for it in the form of tangible results. We have no church organizations existing in those places to-day. The seed sown has fallen where there was no earth for it to strike root in; and so the money, for aught we can show, has

been sunk. It is due largely to the manner in which we have worked. We have been trying to till ten thousand acres, when we had only labor enough to properly cultivate twenty. We have been working without system, in a hap-hazard way, on the judgment of those unacquainted with the field; expending money through irresponsible agencies; employing men who had failed to accomplish any thing in our old Eastern parishes, and who have gone West to preach, because they could find nothing else to do. It is no wonder that our cause is so weak, then, in organization. If a company of business-men should manage their affairs in this way, they would inevitably break down in six months. Men have gone West to preach, and build up churches, selecting places to work in where there was little material, where there was no prospect of growth, or the ground was fully occupied before. They have called upon this Association and upon their friends in different churches for aid; and it has been extended, without accurate knowledge of the facts of the case. So expensive churches have been built out of your contributions, when they were not needed, which were ultimately abandoned to creditors, or the fields given up altogether.

This is but a plain history of much of our work. The result is no ways different from what should have been expected. Any man of good business principles would have seen how this loose, ill-regulated way of working must end. I think we should begin in a different manner. Let every dollar be put into the treasury of a responsible Association like this. Let us as individuals and as churches say, "We will not give a cent to any man in the West, except through the established organization of our faith." Then, acting through this Association alone, let us concentrate our efforts upon a few of the most promising points, — places selected with great care, on the judgment of men

thoroughly acquainted with their condition and prospects. Let us select men of character and of talent, — men who have the power to reach and move the people, who have the faculty of organizing and carrying out such plans as may be best calculated to strengthen and build up our cause; men who have the ability to work effectively anywhere, East or West, — and keep them in these places by giving them a generous support until the churches they have formed shall be able to take care of themselves.

By adopting this course, — putting all our strength and all our money into three or four places at a time, and holding on until we have achieved a permanent success, whether it require five years or ten, — we shall add immensely to the efficiency of our work in the West. Whatever we expend, let it be put into places where there is reasonable promise of success; let it be expended in the support of men who will be a power in the community where they go, both on account of their character and their ability; and you will soon find our cause showing new vigor throughout the West, and producing far more abundant fruit.

But I turn to the more encouraging aspects of our cause. Disappointed as we have been with the visible results of our work, yet there never was a time when we had greater reason to "thank God and take courage." Our established churches are becoming strong in numbers and influence. They are a power for good in every community where they are planted. They furnish the foremost workers in all educational, benevolent, and reformatory movements. They are overcoming the bitter prejudices against the name they bear, by their fidelity to the best interests of humanity. Looking at the present condition of our churches in the West, I am satisfied that we have gained largely in strength and influence during the last three years, and that we never have occupied so advantageous a position as we do

this day; and, for the further extension and growth of our cause, we have these favorable conditions: —

First, There is the New-England element of our population, — intelligent, enterprising, strongly attached to the institutions of the land from which they have come out; men and women who think for themselves upon religious subjects, and are not inclined to receive unquestioned the opinions of priest or council. It forms a large and influential class throughout the West; and the same tendencies to liberal views in politics and religion which exist among your people here exist among them there. This is the portion of every community most accessible to our religious ideas. Our preachers meet with the heartiest response from them; and they form the nucleus around which churches may be gathered in all the cities and large towns Wherever we find a large New-England element, we are sure to find all liberalizing influences at work, — free schools, reformatory movements, and benevolent enterprises. The prevailing sentiment is always on the side of education, freedom, and humanity, — conditions most favorable to the spread of our views and the organization of churches. In my own society of near a hundred families, fully one-half, I think, are of New-England origin; and the proportion is equally large in others. We think, in the West, that New-England people are greatly improved by emigration, or else it is the best portion of the people who emigrate; for nowhere else do we find their character so high, genial, and attractive. We think there is something in our Western life which draws out all the latent manhood and womanhood of their nature; making them broader, freer, nobler than at home. And it is to this element that we most confidently appeal for sympathy and support.

Second, We have the so-called sceptical portion of the

people, — that class who stand outside of all religious organizations, and who are supposed not to believe in any thing pertaining to Christianity. They are numerous everywhere in the West; often comprise the most highly educated class in the community. It is frequently the case that the leading professional men of a town belong nominally to this class, — the lawyers, physicians, editors, and people of controlling influence. They stand aloof from all churches, but are generally active in the cause of education and philanthropy. Their spiritual wants can only be met by a faith which their reason and conscience approve. The Orthodox theology, with its views of human nature, of God, and of the future life, continually shocks and repels them. We have truths which will satisfy and elevate their souls. If they are ever to be reached by the hopes and promises of the gospel, if their spiritual wants are ever to be met, it must be through some form of liberal and rational faith. Here, it seems to me, we have a great work to do. I care very little about the so-called evangelical churches. Our mission is, not to fight them, but to provide food and rest for this large class whom they are utterly powerless to reach; hungering and thirsting souls, without religious fellowship and sympathy, among whom some of the most intelligent and generous people of every community are found.

Then this class of men is being constantly increased by the ideas and principles presented in the churches as genuine Christianity. I find a strong and growing dissatisfaction with sectarian doctrines. Why should it not be so? We cannot always keep the people from exercising their reason upon religious opinions; and, when we consider what is often taught them in the name of religion, it is a wonder that there is any faith left among thoughtful men. A case has come under my own observation, where

a doctor of divinity, called recently to the bedside of a dying girl, pure and sweet as when she came from her Maker's hand, told her that she was then suffering for her sins; that God had laid this upon her, in his wrath at her disobedience! — and another instance, where a clergyman, a neighbor of mine, said at the funeral of a little child, that he trusted she would be saved on account of the faith and prayers of her Christian mother; clearly implying that he had no hope she would be saved on her own account; that the innocence of childhood has no value in the sight of God!

Right across the threshold of the Church lie these doctrines of total depravity and vicarious atonement and everlasting punishment, — doctrines most repugnant to the common sense and the right feeling of mankind, against which human nature protests. It is the preaching of these which makes sceptics; and the wonder is that it does not make more. It proves that human nature is so strongly biassed towards religion, that it clings to it, and tries to draw comfort and strength from it, even when shorn of all its comeliness.

Then many of the clergy of the evangelical churches are becoming greatly dissatisfied with the old doctrines, and drawing nearer to us in the spirit of their preaching. Nominally they cling to the ancient landmarks, but really they are wandering far from them. Said one of them to me recently, "I am tired and sick of these old theological ideas, and cannot preach them longer; nor do the people want to hear me." We see the same tendency everywhere. People ask for a preaching which deals with things tangible and practical, concerned with their everyday life, and has a word of comfort and strength for them in their trials. We are prepared to meet this demand. We have the truth that they hunger for, but know not where to find.

Again: here is the liberalizing influence of the war. It is opening the way for our ideas in a wonderful manner. The nation has been listening for three years to the most effective liberal preaching that ever was heard. The whole drift of events has been towards the point where we stand.

There is one point upon which the people are perfectly satisfied: it is that these heroic men, who, in the country's service, have laid all that they have on the altar, and only regret that they have not other lives to offer in the cause, are not going to be eternally lost, if they die outside of an evangelical church; that for all such there is somehow a door opened into heaven. Now, it is evident that nine-tenths of them must be hopelessly lost, according to any Orthodox plan of salvation. If their faith affords the only true preparation for death, the only safeguard from the terrors and sufferings of hell, then these men, who have endured all things for country and the right, have no chance in the future.

Events have completely upset these ideas in the minds of thousands upon thousands of our people. They know it cannot be so; that the grandest and noblest spirit ever manifested by man is that of self-consecration, the giving-up of friends and home and wealth and life for country and humanity. I have been on the battle-fields and in the hospitals of our Western armies. I have seen these men meet death under the most painful and revolting circumstances, a thousand miles from home, in the swamps and on the burning hillsides of Mississippi, knowing that their bodies must be laid where wife, mother, nor child may ever look upon their graves, and yet, without a single exception, meeting death in a calm, resigned, and trustful spirit, saying, "It is all right; I have done the best I could; there is nothing to regret; I came here to die for my country:" or as one said in a Memphis hospital to his wife, who came in time to catch his dying words, "I am

only sorry I can't live till Grant has taken Vicksburg; but it is all right. If it was to do over again, I should go and enlist, though I knew I should die here." Now, these are the men whom Orthodoxy has no heaven for, because they don't belong to the Church, and can't say that they believe in a vicarious atonement, and because they sometimes use language that is more forcible than proper, and on the surface are rough and hard. We believe that goodness is always and everywhere good; and that men are to be judged by the great current of their thoughts, motives, and deeds, not by the exceptional ones. Here is the preaching which is fast liberalizing the people, — common sense applied to the events of this war, to the spirit shown by our men under all hardships and sufferings, and the future which opens before them in death.

Said a chaplain of one of your Massachusetts regiments to me, "I came out here one of the strictest men of my denomination, believing in the letter and spirit of the creed with my whole mind: but what I have seen in the camp, on the field, and in the hospital, has knocked my theology all to flinders; for I find that men who have no faith in our doctrines, men who, according to our standard, have no religion, are just as brave and true, and meet death as calmly and hopefully, as those who are counted with us by profession. It proves that my theological doctrines are not so important as I have thought them to be." So has it been with our work for the sick and wounded through the Sanitary Commission. It has brought us together from our different churches, and proved that the greatest devotion to this holy cause, and the most self-sacrificing spirit, may come from those accounted most heretical in doctrine. A Western lady, who has spent much time in the hospitals, who, as she declares, has always been a bigoted Episcopalian, said she no longer doubted the possi-

bility of salvation to those of very different creeds and of no creed. "The most faithful chaplain I have seen," said she, "was a Unitarian; and the woman who has done more for the soldiers than anybody else in the West is a Universalist."

So the war is breaking through the hard prejudices of sects, and showing people that the dogmas which divide us are not so important as the love of truth and of man which draws us together.

These, Mr. President, are some of the favorable aspects of our cause in the West. Providence is working for us in the tremendous influences of this war. The people are drawn more and more towards us by the force of events; and shall we not put forth our whole strength, in this most propitious season, to disseminate our ideas, and organize and make effective the liberal sentiment of the country? I trust that it may be so.

We want strong and vigorous preachers in our Western towns and cities. Send them to us from your full hive here. Send us men who are not of the milk-and-water sort; who think life is not intolerable out of New England; who can exist away from the State House and Boston Common; who can preach without a gown, or a church fashionably upholstered, wherever there are men and women gathered to hear. We want men of high tone and noble character, who love the cause, and are able to win for it a respectful hearing by the force of their talents. There is no use of sending any others among us. The people whom we must address, and whom we must hope to win, will not be caught by chaff. They want meat. They demand brave and earnest thoughts, food for mind and heart, served up by no timid, sleepy, half-in-earnest preacher, but by one who speaks "that he does *know*, and testifies to that he has *seen*."

With such preachers sent out by you from time to time, we have every reason to anticipate a grand and true success for our cause in the West. All that you can do to help us in this direction, I am certain will repay you a hundred-fold in the higher and healthier tone which it will give to our Western life, and in the churches which it will firmly establish throughout that vast region.

Mr. STAPLES having finished his address, the hymn commencing, "Thou whose almighty word," was sung by the congregation; after which the President announced, that Rev. Dr. Eliot, of St. Louis, would address the meeting, remarking that he would not introduce him, as he needed no introduction to any audience in this country.

REMARKS OF REV. WM. G. ELIOT, D.D.

Dr. ELIOT differed from those who are accustomed to speak disparagingly of our missionary efforts in the West. It is true that some money has been spent injudiciously, but never without good results. The churches in Cincinnati, Louisville, Detroit, Chicago, St. Louis, Quincy, Rockford, and other places, are all of them of missionary planting. The one church at Louisville, with its faithful, untiring, patriotic minister, John H. Heywood, would alone be full compensation to our cause for all the expenditure ever made west of the mountains. In proportion to what has been expended, our success has always been great; but, in fact, we have not yet learned how to expend, nor how to give, in religious enterprises. If we are ever awakened to the importance of our work, we shall confess, that, although called liberal Christians, we need a new standard of liberality. Do not complain of results, but of the insufficient means used.

Three kinds of missionary work should be carried forward in the West: *First*, That which is purely religious, not denominational. It consists in a sort of enlarged paro-

chial work in towns and villages and neighborhoods, where a few families can be assembled to hear the Word, and receive the benediction, and "break the bread" of Christian fraternity. It should not look to the establishment of churches, but to the consolation of those who mourn, the strengthening of the weak, the renewal of early religious associations, the saving of individuals. A few itinerants, so employed, would do a world of good.

Secondly, We should labor every year for special strong points, — to occupy the important places: concentrating our efforts upon them, one at a time; and making centres of light, "cities on a hill," which cannot be hid. At such places as Burlington, Peoria, Cleveland, Janesville, and others, churches should be established and strengthened, until strong enough to stand alone: nor should they then be forgotten. Long after they are flourishing and vigorous, like the churches in Chicago, fraternal interest should be cherished for them, and the assistance of sympathy given when no other assistance is wanted. The city just named offers at this moment, perhaps, the best field of labor in the country for a man of strength and religious zeal. Send them the very best you have; for our success there is vital to the whole denomination.

Thirdly, There is the more general influence of education, — the mission of civilization and culture, — of which schools and colleges, not churches, are the recognized agencies. Wherever a Unitarian church is built, earnest advocates of enlarged, unsectarian education are sure to be found. The Unitarian minister is always an educator, and Unitarian doctrine will not flourish where education does not thrive. I invite your careful attention to this. Its consideration would lead me into a long discussion, out of place here; but, as educators, we have a work to do, all through the West and South, which will task our energies